

THE
Churchman's Magazine.

[VOL. III.]

JANUARY, 1806.

[No. 1.]

EDITORIAL ADDRESS.

THE CHURCHMAN'S MAGAZINE was first projected on a small scale, by way of experiment. It has now been continued two years; during which time, many considerations have occurred to convince the Publishers, that it would have a more extensive circulation if enlarged, and made to contain a greater variety of matter. With a view to this object, they have determined to put themselves to much additional expence, by employing an Editor, who is to devote a great share of his time to collecting materials, and superintending the press. On this improved plan, the Magazine now makes its first appearance, and solicits the attention of the public. Under these circumstances, it is deemed expedient to insert a more diffuse account of the main design in view, than could be comprised in a *Prospectus*.

PERIODICAL publications, under the title of *Magazines*, have, for many years, been circulating in most parts of the world, where civilization and the light of the Gospel have come; but until very lately they have been chiefly directed to general literature and amusement. They have been very justly considered as convenient repositories of fugitive pieces, which, though not worthy of appearing in a volume by themselves, yet merited to be preserved in some shape or another. Within a few years past, several have appeared in England and this country, principally designed to diffuse religious knowledge, and impress society with the importance of the Christian doctrines and institutions. When it is considered that the great and solemn truths taught in the Gospel, and the duties which it enjoins, in order to maintain their influence over men's minds, at the present day, have to contend against corrupt passions and perverse desires, aided by the wit and cunning sophistry of many men, whose learning and ingenuity entitle them to considerable attention; it is worthy of high commendation, that so many of the friends of genuine piety and morality have availed themselves of this convenient vehicle of communication, and extensive influence over society. The means, which either the wisdom of God or of men has heretofore provided for the propagation of divine truth; the preaching of the Word, and administration of the *Sacred Ordinances*, it must be seen, are in a degree losing their influence; for

many will not put themselves in the way of these things. Hence every expedient, which promises any hope of success, should be adopted by all those who feel themselves obliged, from special engagements, or inclination, to diffuse a thorough knowledge of that faith, on which their own hopes depend; and to preserve, as far as possible, its influence among others. We have indeed the Divine promise, that God's Church shall always have a place and name in the world: But this promise, like many others, implies a command that we use our endeavours. Human exertions must co-operate with the Divine aid, in this case, no less than when God promises, that *seed-time and harvest shall not fail*. Convinced of this truth, for several years past, men of piety and virtue, if by any means they might gain some to listen to the great things of eternity, have been extensively circulating such publications as the present.

In an attempt to imitate so worthy an example, a number of gentlemen of the *Protestant Episcopal Church*, mostly clergymen, have agreed to unite their labours: This occasions the work to be denominated *The Churchman's Magazine*: Not that it is to be devoted solely to the defence and propagation of the doctrines and tenets peculiar to that Church; but it is intended to embrace a more extensive view. There are many fundamental points in which all Revelationists agree; and may therefore all harmonize as fellow-labourers together. To inculcate faith in our Lord Jesus Christ, and practical obedience to his commands....to explain and enforce on men's minds the great doctrines of the Fall, the Atonement, the Resurrection, and Day of Account, must coincide with the views of all who call themselves Christians. At the same time, it is not to be understood, that any point deemed essential by the Episcopal Church will be sacrificed to an undistinguishing and levelling charity, which holds all opinions as alike acceptable to God. However much it might be desired, that all would unite in every thing which they severally deem fundamental; yet, as such an event is not suddenly to be expected, every one must be left at liberty to use those talents, and that measure of reason, which God has given him, for the conviction of those whom he may think to be labouring under error and mistake. The utmost that ought to be expected is, that the controversy, where any exists, be conducted with good temper, candour and moderation; without needlessly wounding the feelings, or calling into exertion the passions or prejudices of any one. Such is intended to be the manner of conducting *The Churchman's Magazine*, wherever consistency requires things to be said not accordant with the faith of other denominations. And if occasional notice should be taken of those who altogether reject Revelation, and set up reason as the standard of truth, they are assured of being treated in the mild spirit of the Gospel.

THE better to illustrate the genuine doctrines of Christianity, it is proposed to have frequent recourse to the early fathers of the Church. Divine truth being one and always the same, we are to look for it only in the Word of God: Still, however, the sentiments and usages of those who lived in and near the time when inspiration was given, are to be received with veneration, as a standing com-

mentary on the dictates of the Holy Spirit. However we may concede to modern ages the merit of adding much to natural science; with respect to that which came from heaven, we have reason to fear it has been perverted and obscured by *vain philosophy and oppositions of science, falsely so called*. It therefore cannot but be useful to tread back our steps, and examine the sentiments and views of those who first enjoyed the light of the Gospel.

THE opinions and customs prevalent in any age of the Christian Church, ought to be an interesting object of contemplation; and therefore, with sketches of history, they will occupy occasionally a place in the *Magazine*.

REMARKS on difficult and obscure passages of Scripture, with illustrations of the beauties of style in the sacred writers, and whatever may tend to inspire a taste for reading and understanding the Bible, will be frequently inserted.

PAINS will also be taken to obtain historical views, general and particular, of the past and present state of the Episcopal Church in our own country.

To these topics will be added Essays *Devotional, Practical, and Moral*....Thoughts on Education, a subject meriting the attention of every one who wishes well to religion and the good of society; and Biography; for which, it is believed, our own country can furnish many subjects; and such, when they can be obtained, will always have the preference.

AND, not altogether to neglect those readers who look for amusement, some notice will be taken of general literature....New Publications, especially in Divinity and Ethics, will be examined....Accounts of Associations and Institutions for the promotion of science and religion, will be inserted....Useful Discoveries in the arts, and their authors, will be recommended to public notice: And further, to afford rational amusement, a page or two in each Number will be devoted to Poetry, either original or selected.

IN publications of this kind, original matter is not always to be expected; a free use will therefore be made of what is already extant from the press; taking care to make the selection from among such works as may be presumed not to have obtained a general circulation in this country. Contributions from gentlemen of leisure, who may be disposed to lend their aid in carrying on the work, will be thankfully received, and duly attended to by the Editor and Publishers; always reserving a right to judge of the expediency of altering or altogether rejecting what may be thus received; and promising to use candour and impartiality in the exercise of that right.

AND now, having thus sketched the outlines of the plan on which *The Churchman's Magazine* will be conducted, it only remains to assure the reader, that nothing will be admitted, which, under the idea of amusement, can, in the slightest degree, offend against decency. No countenance will be given to the loose and relaxing opinions prevalent in the world, which tend to set men's minds afloat with respect to the great concerns of religion; and to make them think it a matter of indifference what they believe and profess. On the contrary, the main object will be, to inculcate the fundamental doc-

trines of the Gospel, without regard to sects and denominations, into which Christians are unhappily divided. Among these doctrines will be reckoned, The corruption of man's nature by the Fall....Redemption and Restoration by Jesus Christ the Son of God, who was both God and man....The necessity of God's Holy Spirit operating on the heart, that it may bring forth the genuine fruits of faith and gospel obedience....And that God has instituted a visible Church on earth, with its ministry and sacred ordinances; by the instrumentality of which, the operations of the Holy Spirit are promised, and to be expected. Wherever these doctrines are faithfully taught and duly received, the spirit of Christianity will prevail. It is believed they will make way to the hearts of men, and holiness, righteousness and peace, will follow; to the glory of God, and the welfare of society.

HAVING these ends always in view, the reader is assured of fidelity and exertion to make the work interesting and useful. Sensible that it must stand or fall by its own deservings, no pains nor labour will be spared, which promise success, in collecting materials suitable to the end in view. Of the fulfilment of these engagements, the public must judge. They have now an opportunity. A specimen is in their hands. To them the ultimate decision is cheerfully submitted.



THOUGHTS ON THE NEW YEAR.

THE commencement of a New Year cannot but excite, in the pious and contemplative mind, many serious and useful reflections. It is a returning season, which should arrest the attention of every one: It should divert the miser from the contemplation of his bags; the worldling from his eager pursuits; the man of pleasure from his debauch; the statesman from his schemes of ambition; and the philosopher from his airy visions. How rapid the flight of time! How exact and orderly the course of the year! How infinite the wisdom that contrived, and how almighty the power that urges on the wondrous system, period after period, not varying a single second of time! Too vast the conception, to be clothed in adequate words; too immense for human imagination to grasp! *He sitteth on the circuit of the heavens, and the inhabitants of the earth are as grasshoppers.* He commanded, and the sun shone in his splendour: He spake the word, and the earth began to wheel his mighty round: He sitteth above all; and with infinite ease, and perfect uniformity, wields in his hand the boundless whole. Thousands of years have rolled away, and no disorders have intervened, for all was pronounced *very good*. He who made, perfectly knew, and perfectly contrived the various parts. No clashing force impedes the motion of the spheres; but round and round they roll in harmonious concert; sustaining, and being sustained, by that all-pervading impulse, whose essence is known only to the Creator.

Ye who doubt the being of a wise first cause, come hither; be silent, and listen awhile to the instruction of the returning year. Can all this harmony proceed from a blind, unmeaning, and undesigning fate? Can senseless matter have jumbled itself into such

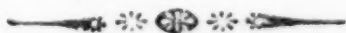
exact order? To believe it, requires the greatest stretch of faith: To hesitate, in so plain a case, is indicative of such perverseness as every one should blush to own. Ye who call not in question that God rules and guides the helm of material things, yet heedlessly overlook his government of the intellectual world; of his rational creature man, come and receive instruction. He who rules in such excellent order, in one case, must prescribe to himself a no less perfect system in the other. *Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?* He hath promised rewards to the obedient, and threatened the disobedient with punishment; and just so sure as he brings about days and years, he will fulfil his words. Days and nights follow each other; the year pursues its course, and would do so in spite of all our endeavours to impede its progress; it comes to an end in its stated time: Just so God carries on his government of the moral world. Strive as we will to elude his notice, or impiously trample on his authority, it is to no purpose, but our own condemnation. His eye is about us, and spieeth out all our ways: Our resistance is no check to the operations of his hands; they are ever uniform, and the same. Art and dissimulation may conceal iniquity from men, or force prevent its punishment; but day unto day, and year unto year, are so many monitors, that God is not thus to be defied, nor his unchanging will controuled. The great year of providence and grace is rolling on, and shall come to an end in God's time; when the whole intellectual world shall see and know that his administrations have been uniformly directed to one end, and guided by an eternal rule of right. However to our present short sight there may seem to be disorder and irregularity; yet, when all the dispensations of heaven, with regard to men, shall come to a close, in the day of account, it will be seen that there has been the same harmony, the same unity of design, the same undeviating progress, toward the glory of God, and the good of his faithful servants, as we observe in the flight of time, to close the natural year. Hence, to every rational mind, the season thus speaks and expostulates:—Are you also pursuing the same end? Is your conduct guided by the same unerring rule, and directed to the same object? While days and nights are passing away, in uniform succession, are your thoughts, desires and actions, alike uniform, and all very good? Time hath moved unremittingly forward to the close of another year; but have not you often slumbered and slept instead of pursuing your course? Have you not often wandered out of the direct road? Have you not sometimes gone backward instead of advancing? And while you thus linger in your progress towards the stature of perfect men, do you expect ever to reach that blessed region, where times and seasons, days and years, shall be no more?

The year that is past may well be represented as adopting the more explicit language of an affectionate and faithful friend, when taking leave of us forever, and saying: Make a solemn pause; look back, and examine what you have been doing, since you walked the journey of life in my company: What sins have you committed? In what evil habits have you indulged? How many times have you given way to immoderate anger, to malice, to envy, or revenge?

How often have you deceived, defrauded, or calumniated some of your neighbours? How frequently have you plunged into scenes of excess and intemperance? How have you neglected the service of your God, and the solemn duties of religion? Let conscience do her office, and she will tell you, that frequently indeed these neglects have been noted against you in the registry of heaven. Amidst all these defects and faults, how few good deeds have you done! How much work for repentance! And how little reason for self-commendation! Look back also, and see how many good things the Providence of God has given you to enjoy, and thank the bountiful Giver. You have been blessed with health....Call to mind that it came from him, in whose hands are life and death. You have enjoyed peace and quiet in your dwelling....Bless the holy God for the inestimable gift. You have had no calamities to mourn, no sorrow nor distress to overcloud your days....Remember that it is of the Lord's goodness, that you have been spared: Or perhaps you have suffered adversity, and are at length delivered....Render a tribute of praise to your great deliverer. You have had another year added to your days....Slight not the gift; let it not be in vain, and worse than in vain, that you have had so much time for improvement. Call to mind not only what you have done, and what you have enjoyed, but also the events of Providence which have interested your feelings, and receive instruction to guide you in your future conduct. By many events that have fallen under your notice, you have been disturbed and anxious for their consequences....Where is now that anxiety? It has flown away; it has vanished; it is now of no consequence. Learn hence to reflect, that in like manner, the anxieties of the coming year will flee away; and are therefore to be endured with patience, and reliance on the good Providence of God, by whom you have hitherto been sustained. Many things have taken place which have afforded you joy and satisfaction....Where are now those joys? Fled, like the morning dream. From this consider that earthly joys are short-lived; and be induced to look beyond the fleeting pleasures of time, to those which are eternal, flowing from the presence of God. You have seen and heard a great deal to convince you, that this world is a world of sin, and therefore a world of sorrow; that men are depraved in their desires, and therefore false and deceitful in their conduct. Be therefore admonished to look, by faith and hope, to that better world, where you will no more feel or fear the evils of depravity and sin. You have seen also some good deeds, which have shone as lights in the midst of a wicked world...strive to imitate them in your future life, as God shall give you opportunity, and lengthen to you the day of grace.

But among all the events that have demanded your attention, none so well deserves your serious contemplation, as the instances of mortality, which have fallen in your way during the annual circuit. Some from among your immediate friends and neighbours, many more of whose deaths you have heard, and many thousands, of whom you know not any thing, save that they are gone; have taken their departure to that country, from whose bourne no travel-

ler returns. The infant from the cradle, the sportive child, the blooming youth, the fond mother, the respected father, and venerable sire, have you seen following each other to the gloomy vale of death. Powerful diseases, the whirlwind's rage, the bursting torrent, the kindling flames, the ocean's billows, war and the sword, have been the messengers of death, to summon hence his victims, however reluctant to go, and to sound in the ears of those who are left, *Be ye also ready, for ye know not how soon ye may be called.* Pause a little, and contemplate the awful truth: Lay aside your busy cares, bent on temporal things: Let down your high-raised expectations of present enjoyment: Converse awhile with the King of Terrors, as though you were expecting not to behold another return of the present season. Can you approach him without dismay and an horrible dread? Are you prepared? Have you nothing to do? Dare you come before the dread tribunal of God, in your present condition? Take this examination in good part, as from friend to friend: Treasure it up in your heart: Go forth, and practise upon it in your life, during this and every coming year, so long as God shall give you being here on earth; and it will inspire you with those good resolutions which will be of infinite importance to you, whether you live one year more, or half a century: It will incite you to do that, which, if left undone, must make your condition infinitely dangerous, should you receive the summons to depart within the year, which you know may be the case; nay, within a month, or a day. Finally, as you have now a new year, so let your life be new, in every thing wherein it wants improvement, in simplicity, sobriety, and godly sincerity. Let it be renewed and made after the image of God, in righteousness and true holiness; that you may become fit for that world, where years shall cease to roll, and time be no more measured by days and seasons.



FOR THE CHURCHMAN'S MAGAZINE.

Mr. Editor,

I send you the following Biographical Sketch, compiled from CAVE'S *Lives of the Primitive Fathers*, to be inserted, if you think proper.



LIFE OF ST. POLYCARP,

BISHOP OF SMYRNA.

ST. POLYCARP was born towards the latter end of Nero's reign: Some ancient writers say, at Smyrna. Let that be as it may, he was, by St. John, at an early age, committed to the care and instruction of BUCOLUS, Bishop of Smyrna, and there taught the first principles of the Christian faith. He made such progress in piety and the Christian virtues, that at an early age, he was made deacon, and then catechist of that Church; an office which he discharged with great diligence and success.

At the death of Bucolus, he was consecrated Bishop of Smyrna by St. John, and other apostolic persons. Eusebius, speaking of Polycarp, says he was familiarly conversant with the Apostles, and received the government of the Church from those who had been *eye witnesses and ministers of our Lord.* Certain it is, he was what

St. John, in his Apocalypse, calls *the Angel of the Church of Smyrna*; and whoever will compare the sufferings of his martyrdom with the prophetic description drawn by St. John, will find another evidence added to the many thousands, of the truth of Divine revelation.

Not long after the death of St. John, in the year of our Lord 107, the persecutions against the Christians were renewed, under the reign of Trajan; when Ignatius, Bishop of Antioch, was sentenced to death, and to be transported to Rome for execution. Having lived in all good fellowship for a number of years with Polycarp, in his journey he was permitted to visit Smyrna. After these holy men had mutually embraced each other and discoursed upon the affairs of the Church, Polycarp exhorted Ignatius to *hold fast his profession*. Ignatius reciprocated his wishes, exhortations, and prayers; commending to his watch and care his Church and people of Antioch.

From Rome, Ignatius sent an epistle to the Bishop and Church of Smyrna; endeavouring to fortify them against the errors of the times, which had crept in amongst them. This epistle, which is extant at this day, is worthy of the serious perusal of all who wish to know what was the faith when *first delivered to the Saints*. It contains many useful rules and precepts of life, especially such as concern the pastoral and Episcopal office. We hear nothing very particular after this, respecting Polycarp for a number of years; till some unhappy differences in the Church brought him upon the public stage.

About this time the controversy about the observation of Easter was warmly contested between the Eastern and Western Churches; both appealing to apostolical practice. To heal these unhappy divisions, St. Polycarp visited Rome in the year 154; Anicetus being then Bishop of that city. After much disputation, without either party being convinced, they mutually agreed "that the main and vital parts of religion" did not consist in rituals and external observances; and, although they would retain their ancient customs, they would not violate the great bond of charity, nor cause a schism to be made in the Catholic Church. They therefore commemorated the love of Christ in the holy Eucharist; Polycarp consecrating the *bread and wine*, at the request of Anicetus. Thus these holy and pious fathers of the Church, uniting in the fundamental principles of Christianity, in the unity of the Church left us a noble example of that Christian forbearance which ought ever to be exercised towards one another. And happy would it have been for the Christian Church, if their zeal for unity, their forbearance and charity, had been practised in modern times; for then we should not at this day experience so many unhappy divisions among Christians, and such a continued rotation of new sects, visionary schemes, and endless genealogies, which gender strife and arm infidels with new weapons against the Church of God.

During the stay of Polycarp at Rome, he spent much of his time in convincing gainsayers; testifying the truth of those doctrines which he had received from the Apostles; whereby he reclaimed many to the communion of the Church, who had been infected and

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3873
101

overrun with errors, especially the pernicious heresies of *Marcion* and *Valentinus*. And when Marcion, meeting him one day accidentally in the street, and resenting his neglect, called out *Polycarp, own us*; the good man replied, *I own thee to be the first born of Satan*. So religiously cautious (says *Ireneus*) were the Apostles and their followers to avoid communication with such; observing St. Paul's rule, *Mark them that cause divisions, and walk contrary to sound doctrine*. And again, *Titus*, iii. 9. 10. *A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is perverted, and sinneth, being condemned of himself*. Indeed, the piety and zeal of this excellent Father of the Church was frequently disturbed with the poisonous principles, which, even in that age, corrupted the simplicity of the Christian faith. This he would frequently manifest when hearing of schism and heresy, by stopping his ears, and crying out with tears—*Good God, unto what times hast thou reserved me, that I should hear such things!* avoiding the place and company where such things took place. This apostolical zeal he manifested in all his epistles to the neighbouring Churches; which he learned from St. John, of whom he frequently told the following story:—That St. John going into a bath at Ephesus, and espying Corinthius the Heresiarch there, he presently started back—*Let us be gone*, (says he to his companions) *lest the bath, wherein there is Corinthius, the enemy of the truth, fall upon our heads*. This passage, (says *Ireneus*) some yet alive heard from St. Polycarp's own mouth, who was personally and intimately acquainted with St. John, and in many of his epistles, speaks of him in point of character, shape, countenance, miracles, faith, and practice.

We shall now draw towards the conclusion of this most excellent and pious man's life, which was crowned with martyrdom.

In the year of our Lord 167, under the reign of M. Antonius, began a most severe persecution of the Christians; in which suffered the Bishop of Smyrna; the particulars of which we have related in an epistle, written not long after his death, by the Church of Smyrna, directed to all the dioceses of the *Holy Catholic Church*, and worded by Eusebius; from which I have selected the following: The persecution† growing hot at Smyrna, and many having already sealed their confession with their blood, the general outcry was, *Away with the impious, let Polycarp be sought for*. The good man was not disturbed at the news; but resolved to meet his fate with the firmness of a Christian. But his friends knowing his singular usefulness, and that our Lord had given leave to his disciples, when persecuted in one city, to flee to another, prevailed with him to flee into a neighbouring village, where with a few companions, he continued day and night in prayer, earnestly interceding with heaven, for the peace and tranquility of the Church throughout the world. Three days before his apprehension, falling asleep after prayer, he dreamed that his pillow was on fire and burned to ashes, which he told his friends was a presage he should be burnt alive for the cause

* Eusebius L. 4. cap. 14. † Euseb. L. 4. cap. 15.

of Christ. In the mean time he was diligently sought for; upon which his friends persuaded him to retire into another village, where he was immediately discovered by a couple of youths; who perceiving him enter an house at evening, gave notice to his enemies; and although he was warned of his danger, and might have escaped, yet he refused, saying *the will of the Lord be done*. Hearing his persecutors below stairs, he went down, and saluted them with a cheerful and gentle countenance; insomuch that they who had not hitherto known him, were greatly astonished at his venerable and grave appearance, wondering why any should wish to apprehend this poor old man. Perfectly calm, he ordered a table to be spread, and provisions to be set on; inviting them to partake, only requesting that in the mean time he might have one hour for solemn prayer. Leave being granted, he retired to his devotions; where being divinely assisted, he continued nearly two hours; commending to God the care of all his friends and acquaintance, with the state of the whole Catholic Church throughout the world; while all that heard him were greatly astonished and grieved, (even his enemies) that so divine and venerable an old man should be put to death.

His prayer being ended, he voluntarily submitted. They put him upon an ass, and proceeded towards the city. They were soon met by Herod and his father Nicetus, being civil officers, such as our *justices of the peace*. Herod was a bitter enemy to Christianity; notwithstanding, he took Polycarp into his chariot, and by plausible insinuations, sought to undermine his constancy, and persuade him to renounce his faith in Christ. To all which he answered not, except by a silent contempt, shewing them his firmness; disappointed, they changed their deceitful tone into the most abusive language, and threw him from the carriage with such violence, as to bruise him, and endanger his life; but undaunted, he hastened on to the place of trial, surrounded with a guard and tumultuous rabble.

[*To be continued.*]

MEDITATIONS ON THE BEE.

GO forth, O my soul, like the industrious Bee, to thy work and to thy labour, until the evening of thy day upon earth. Take the wings of the morning, and fly quickly into the garden of God, the Church of the Redeemed. Visit continually the assemblies of the faithful; those flowers whose unfading beauty graces the inheritance of the beloved; and whose sweetness diffuses around them a savour of life unto life. There feed among the lillies of Paradise, which shine invested with the righteousness of Saints, and towering above the earth, keep their garments unspotted from the dust of corruption. Fly amongst them day by day, and familiarize them all to thy acquaintance. Pass not by them hastily, nor be content to gaze only upon their beauty; but settle and fix thy meditations on them, until thou hast extracted the spirit and life that is in their writings and their examples, the nourishment of wisdom, and the sweetness of consolation. These flowers, it is true, spring from the same earth, the same influences of heaven nourish and support

them; but various are their colours, and their virtues are diverse. To one is given knowledge; to another meekness; to another humility; to another charity; by the same spirit. Each has its use and its beauty; and he who would make honey must suck virtue from all. But, above all, forget not to dwell evermore on the contemplation of him who grew from the virgin stem of Jesse; for in him are hid all the treasures of wisdom and knowledge, and of his fullness have all others received. He is the true rose of Sharon; red in the day of his passion, opening his beauties as the morning, in the midst of a crown of thorns, and perfect through suffering. He is the lilly planted in the humble vale, and from thence ascending upwards heaven, having his garments white as the light, which admits no stain to sully its virgin purity, and passeth through all things undefiled. Fly daily to him and delight thyself in meditation on his life and death. From him and the other sweet flowers of his planting, when thou hast drawn matter of instruction in righteousness, return home and deposit these treasures in the cells of thy understanding and affections, thy head and thy heart, that thou mayest become a land flowing with honey, a land wherein dwells the righteousness of Jesus, and the comforts of the Holy One. And when thou hast thus laid up within thee the words of eternal life, be a faithful dispenser to others of the manifold grace of God, and let thy tongue be a channel to convey it from thy heart into those of thy brethren, distilling it in such proportions as every one is able to receive it: so that the heavenly bridegroom may seal thee to salvation with this gracious testimony: Thy lips, O my spouse, drop as the honey-comb; honey and milk are under thy tongue; sweet and healing as the one, innocent and nourishing as the other, are all thy communications. And to encourage thee to be thus liberal to others of what *he* has freely given thee, thy dear Lord has told thee that what thou givest to the least of thy brethren, he takes as given to him. And as, when risen from the dead, *he* accepted at the hands of his disciples a piece of an honey-comb, so in the person of his members, risen from the death of sin, through the power of his resurrection, he expects from his disciples, and more especially from his ministers, a portion of that word which is declared by the holy psalmist to be sweeter than honey and the honey-comb. And in this respect he is graciously pleased to say, that he does himself feed upon it; for so it is written—"I am come into my garden, my sister, my spouse; I have eaten my honey-comb with my honey." These lessons of heavenly wisdom, O my soul, mayest thou learn from that pretty insect, of which the son of Sirach saith—"The Bee is little among such as fly, but her fruit is the chief of sweet things."

BP. HORNE.

[The subject of the following Address is of such serious importance, that no apology can be necessary, for having recourse to a newspaper, to fill the pages of the Magazine.]

FROM THE UNITED STATES' GAZETTE.

SUSPENDED ANIMATION.

TO THE HUMANE CITIZENS OF THE UNITED STATES.

I HAVE been highly gratified by looking over a volume of the "Transactions of the Royal Humane Society" of London.—The benefits which have already, and may still farther be received from this benevolent institution, entitle them to the gratitude of all mankind. To men, such as they must be, the most acceptable manifestation of it would be to follow their godlike example. That this has been done in so few instances in the United States, I can attribute to nothing but the limited knowledge that we have of the existence of such transactions. Surely the citizens of the United States would be behind no people upon earth in encouraging amongst them, institutions from north to south, which have for their object the rescuing their helpless fellow creatures from the jaws of death. Why are not these transactions to be found in our bookstores? It is an institution which could not fail to be favoured by every thinking man in every class of the community, could the transactions be but generally known.

The main object, however, of this address is not to call your attention to the demand for such institutions amongst us, though it would be to me a subject of unceasing happiness for the remainder of my life, if it were to be effectual to that end. I had before read enough on the subject of suspended animation, to view with horror the precipitancy of our measures in cases of death happening amongst us. That there have been instances of suspended animation from various causes, is too well attested to admit of dispute; how numerous these causes may be, probably the best physicians cannot decide.

Amongst the learned, a criterion on which to rely, in the ascertainment of the difference between real and apparent death, is found a question of great difficulty. With us this fact is for the most part left to be decided by the most ignorant of human beings; beings that are no less careless than ignorant, to say nothing of the circumstance of the cover, which the precipitate measures usually adopted, offer to those who may be actuated by the most diabolical views in their proceedings. A person is no sooner reported to be dead, than the physician turns his back; he thinks it unnecessary even to take a view of the body, and, without one single caution, leaves him to be treated in the way that may seem best to those about him. They indeed but too often begin their proceedings at an earlier date. To a reflecting man what can be more shocking than the habit that is said to prevail of snatching the pillow from under the head of a person gasping for breath? and that, for the most part, perhaps in less than one hour, every chance of recovery, in case of

suspended animation, is cut off, when he is laid out, if not before. The vital spark must be strong indeed, to remain when every step that is taken is against it. The head is lowered, the mouth is closed, the arms are pinioned, and a weight, (a plate of salt) is placed on the pit of the stomach. The hurry that there is especially amongst the lower classes of people, in putting the dead into the ground, must have been observed by all. Those who have come from Europe cannot fail to have been struck with horror at it. This is a subject in which all are interested: to this state of suspended animation we are all liable, however free we may individually think ourselves from it. To whomsoever of us it may happen, it were better for him that he were out of the reach of man than in the house of his most affectionate friend. But I will not suppose a suggestion of individual risk necessary to excite an interest in my subject, in a community abounding with benevolent characters, and professing a religion, which, in order the more fully to enforce on us the duties we owe to each other, teaches us to regard all mankind as our brethren. There is one consideration that must operate with peculiar force on the minds of the pious; that is, the probable reformation that would take place in those who might recover from a state so nearly approaching to death. The prospect of being in any way instrumental to a happy change in the eternal state of a fellow creature, cannot but have great weight with those whose views of happiness are fixed upon another life.

I hope, I trust, I pray, that it may not be long before societies upon a similar plan as that of the "Royal Humane Society" of London, will be common amongst us. More active measures would then be pursued for the ascertainment of cases of suspended animation, and for the restoration of those labouring under it. And I am not without hopes, that in the mean time, extracts may be offered by others, who have a better opportunity of examining and selecting from the transactions than I have, containing directions for those ends that may be proper to be generally recommended. My present aim extends little farther than to the prevention of mischief. The extracts which will be subjoined from this invaluable book, when the weight of authority is duly considered, will suffer a doubt to remain on the mind of no reflecting man, respecting the frequent existence of a state of suspended animation. Of the difficulty of discriminating between real and apparent death, there is no less doubt. However small and imperceptible the remains of life may be, we know that we cannot be guiltless in doing any thing that may have a tendency to extinguish it. Let me then implore you, at least, to forbear from those habits by which unquestionably but too many lives have already been lost. Avoid every measure by which the semblance of death may be turned into the reality. Let nothing be done which can impede the return of breath in those under your care, respectively, who may appear to be dead. Let them be kept in all respects in such a situation as may be most favourable to reanimation, and every circumstance attended to that can be conducive to that end: until the safety of those about them, which ought never to be lost sight of, requires that it should

be otherwise. The attendance of a physician you will see the necessity of, after having read the extracts. The obstacle that I have the greatest apprehension of, is from the prevalent idea of the necessity of laying out the body in a short time, and the manner of proceeding in the doing of it. To those who may feel an objection to the trouble and expence of sending after a physician, on what they deem a needless errand, I must remark that if it turn out so, all trouble and all expence on their friend's account is about to cease, and that the recollection of having been thus cautious, may be a subject of consolation to them for the remainder of their lives.

I must now entreat the aid of those who are blest with influence in society, in endeavouring to dispel those noxious prejudices that prevail amongst us, and eradicating the habits that are the consequence of them. Let none such, as, in their own minds, feel the propriety of using these precautions, satisfy themselves with resolving to adopt them in cases that may come under their immediate care: they consider not the obstacles that they may have to encounter in the doing of it, in the present turn of thinking. It may happen to them to have the dearest friends under their care, in places where they may find impediments to every measure they may wish to pursue. To the task of duly impressing the public mind, I feel my own inequality. A sense of duty has been my only motive for this address. Let those who are better qualified, and who view the subject in the same light that I do, answer to themselves the keeping silence upon it.

The extracts that I shall submit, may not all be applicable to the purpose that I have expressed myself as having more immediately in view, but, for the most part, it will be found that they are no farther otherwise, than as the object of the institution, from the transactions of which they are selected, aim at a higher degree of utility. And it must be granted that any argument that can be used to enforce the duty of taking *active measures to restore suspended life*, may be still more forcibly used against any line of conduct which has a tendency to destroy it. It is hoped that these extracts may beget in the humane a desire not only to be intimately acquainted with the transactions of this society themselves, but for the general diffusion of the knowledge of them. I am happy to add that in the course of this address, I have received information from a friend, that directions perfectly clear and distinct, and applying to all cases of suspended animation, from whatever cause arising, are published together with the accumulated facts of the year, annually in London, on the general meeting of the society. These must be in the hands of some amongst us. In whose hands soever they may be, I trust they will joyfully grant the public the benefit of them.

I shall now proceed to submit the extracts which I have taken from the first volume of the transactions of the "Royal Humane Society," first concluding what I have to say with this caution. The society have specified certain complaints, wherein suspended animation is to be apprehended. It may be by many inferred, that in cases that are not specified, precautions are needless. There are various considerations that might be brought to obviate such a conclusion, and against being actuated by it. The following I hope will be sufficient.

That it is presupposing limits to have been ascertained without the support of reason or authority. Perhaps there are no cases in which it would formally have been thought less necessary to have guarded against the existence of suspended animation, than in some of those that are now specified as cases wherein it is particularly necessary to do so. That even if it were ascertained that the danger was confined to the cases specified (speaking of cases of natural death) we are even liable to mistakes, as to the disorders by which people are carried off, and, that by being guided by the inference alluded to, it must often happen that the precautions would be neglected in the cases specified, in which we were ready to acknowledge that we ought to attend to them, and that at worst, the precautions can only be superfluous, if they can be called superfluous, when the reflection of having observed them, may be a source of so much comfort, however unavailing.

A. B.

EXTRACTS.

1st. Incessantly and uniformly our labours have been directed in order to apprise all ranks of people of the extreme danger of immediately and rashly extending the pallid corse on the bed of death, when the trembling pulse ceases to beat, the eye to contract, and respiration to go forward.—Page 435.

2d. The popular idea, that life quits the body in an ærial form, at the instant respiration ceases, has introduced dangerous errors. And it is painful to reflect that the mere semblance of death has too often been mistaken for the reality, in which state the hapless victim has been consigned to the grave. These unfortunate and dreadful events should awaken caution, and repress that inconsiderate hurry which you so justly censure of laying out the dead and precipitating the funeral ceremonies.—Page 337.

3d. The Birmingham Humane Society have likewise addressed the public on this important and interesting subject, in the following philanthropic observation:—"It is *particularly* recommended to *all persons* not to lay out bodies, and abandon their relatives as dead, upon the first disappearance of the signs of life; but in all such cases to have them examined by some physician, surgeon, or apothecary, before they are inclosed *in the coffin*.*"—Page 482.

4th. Monsieur Thieury, Doctor Regent of the Faculty at Paris, in a work lately published, is of opinion, that "one third, or perhaps half of those who die in their beds, are not actually dead when they are buried." "He does not mean to say that so great a number could be restored to life. In the intermediate state, which reaches from the instant of apparent death to that of total extinction of life, the body is not insensible to the treatment it receives, though unable to give any signs of sensibility." The author recommends the example of the English to his countrymen.

Baron de Hupsch, and Dr. A. Fothergill, in their judicious and philanthropick publications on suspended animation, observe, "that this matter is of the utmost importance; it is indubitably worthy of

* How proper it is that this caution should be extended to the laying out, or doing any act that might preclude a chance of recovery.

the most serious regard and attention, and the more so, as every man, whether prince or peasant, may be exposed to the alarming and dreadful consequences of a premature death.—The learned Baron is of opinion, that “of one hundred persons apparently dead, and precipitately interred, ten of them at least, may be restored to life, their friends, and their country.”—Page 483.

5th. If we for a moment contemplate the dreadful and horrid situation of a human being, in every respect like ourselves, *not really dead*, only oppressed by some disease that assumes the appearance of the grim tyrant, hurried to the grave, and thus rashly precipitated† into the arms of death; can we too highly appreciate the acquisition of that which delivers us from the fear of experiencing a similar catastrophe, a fear which surpasses even the fear of death itself? If the preservation of the lives of our fellow-creatures be a primary duty, enjoined to us by the concurring dictates of *Reason*, *Religion*, and *Humanity*; can we reflect on the vast numbers of the human beings that have been sacrificed *in all ages, and in all countries*, and not feel the utmost remorse and the most poignant regret?—Introduction, 9. 10.

6th. The custom of *hastily* laying out the persons supposed to be dead, and *rashly* interring the same, has been opposed by men of learning and philanthropy, in this and other countries. The testimony of learned authors, and the attestations of living evidences, have proved that many who were *consigned* to the grave, were possessed of *the vital principle*. It is a sad and melancholy, but notorious truth, that mankind have remained almost invincibly attached to this custom, engendered by *ignorance* and nursed by *superstition*. Their prejudices may have yielded in the closets of the speculative, to the demonstrations of reason and sense: the practice of men has been little altered. Theory might have been changed, but the question was still regarded by the scientific, as well as the unthinking uninformed—each reflecting with little concern, if not absolute indifference, in spite of the many interesting deductions, and very important reflections it contained. However, as the auspicious æra seems now to be arrived, wherein men, as awakening from a dream, begin seriously to weigh the great magnitude of the object presented to them, or rather forced upon their notice by the fatal effects of their long neglect of it, we shall proceed to the subject itself, hoping that our readers will deliberately consider and put in practice the cautions and directions that follow, as they regard their own lives, as well as those of their fellow-creatures.

The writer hopes that this interesting address, dictated by motives of humanity and philanthropy, will have its due weight with the public; since, from a proper attention to the following observations, children may be restored to their parents, parents to their children, husbands to their wives, friends to friends, and the most valuable members of the community restored to complete the circle of social intercourse and happiness.

† What, in particular, must be the feelings of a man, who had possessed influence which he had neglected to use, in opposition to the prevailing customs, when placed in this horrid situation!

ANIMATION PRESERVED AND RESTORED.

In Apoplexies, Trances, Syncope, and Fits, which, often arising from sudden and violent agitations of the mind, terminate in apparent death, the return of life may be every now and then effected by the Humane Society's resuscitative process, and the attendance of skilful practitioners.

Convulsions, spasmodic affections, &c. have caused an immense number of infants and young children, &c. to be rashly and prematurely supposed in a lifeless state, so as to be committed to the grave. It is a pleasing truth at this time to declare, that in consequence of *Lectures on Suspended Animation*, a great number of the infant race have been restored to life.

On opium or spirits producing a state of torpor and insensibility, and the appearances of death, immediate judicious advice may rescue numbers from an untimely grave. See several cases of resuscitation in the reports of this institution for the years 1787, '88 and '89.

Persons advanced in life, or in earlier years, if the constitution has been much injured by intemperance, &c. in consequence of sudden and profuse evacuations, often become so debilitated as to fall into syncope, or an apparent state of death. In some of these instances, the Humane Society's judicious plan, instantaneously applied by the faculty, has proved successful and happily brought about sensibility and citability.

The confluent Small-pox, Nervous and Malignant Fevers, and all acute diseases inducing extensive debility of the system, have often terminated in a state which bears so close an affinity to that of death, as to deceive the attendants, relatives, &c. who have too hastily exposed the body to the cold air, and sent for the undertaker; whereas, it would be more humane in future, on the first suspension of vitality, to consult the family practitioner, as the immediate succours of the medical art would often be productive of the return of life.

The circumstances in which morbid states of the system may be productive of the semblance and appearance of vital extinction, or death, have been minutely described; it is therefore hoped that motives of humanity and natural affection will so far prevail as to induce parents, relatives and friends, to consult the faculty on the first approach of such fallacious and deceptive kinds of death, which arise in consequence of Apoplexy, Syncope, Trances, Small-pox, Fevers, &c. &c. as by prudent conduct, immediate attention, and medical skill, the most valuable lives may be preserved.

The Medical Society of New-Castle, in their proposal for the recovery of persons apparently dead, observe—"We cannot, at this time, help entering a caution against the hasty and destructive custom of immediately laying out persons supposed to be dead."—In great sinking and depression of the strength, especially towards the end of acute diseases, patients frequently lie in a state resembling death." If the bed clothes be removed, the heat on which the vital principle depends will soon be dispelled, and consequently the spark of life be destroyed.—Page 478. 79. 80. 81. 82.

7th. The arts and modes of destroying human life have been cultivated from the first ages of the world.—The ingenuity, the industry, the wealth, the science of mankind, have been lavished on the improvement and perfection of these horrid arts. It is to be earnestly hoped, that the zeal and ardour manifested *by all ranks*, to promote the life-saving views of the society, may tend to vindicate human nature, and evince to the indignant satyrists of human actions, or the rigid censor of human manners, that *man is far more active and emulous to save than destroy his fellow men.*

8th. In these humane exertions of exalted philanthropy the clergy have come forward, as the zealous advocates of such admirable institutions, which are founded in a more eminent degree, perhaps, than any other establishments on the exercise of that virtue which constitutes the primary and essential duty of Christianity. By their benevolent efforts, the veil of superstition has been in a great measure removed; and the way has been paved for a general reception of the great and important truth, in the minds of all ranks and descriptions, all ages and conditions, of the *practicability of restoring life.*—Page 435.

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LETTER FROM DR. HAWKESWORTH, TO A YOUNG LADY.

DEAR MISS,

YOU are now going from the company, the conversation, and amusements of children, into a scene of life which affords more rational pleasures, and will engage you in more important pursuits; the world is opening before you, a wilderness in which many have been lost; and in which, among a thousand broad ways, there is but one narrow path that leads to happiness and honour. If this path is missed at setting out, it is very difficult to recover it; it is therefore of great consequence to be directed into it at first; and though I hope you will be long under the protection and guidance of parents in whom there is all that can be wished in the relation, yet I shall give you a few plain instructions, which I hope will assist you in fulfilling your duty to them, in obtaining the good-will of others, and promoting your own welfare.

As my affection to you first led me to this design, my knowledge of your capacity encouraged me to pursue it. Do not imagine that I think you inclined to all the faults and follies that I shall warn you against, but you must remember that all men have faults and follies, and that, to caution persons while they are innocent, may prevent the shame and anguish of being reprov'd or upbraided after they are guilty.

Great part of the happiness of every individual depends upon the opinion and actions of others: it is therefore desirable to gain and to preserve the good will of all: nor would I have you think any person either so mean in their state of life, or so undeserving in their character, as that their good-will is of no consequence to you. Every one who thinks you love them will love you; for this reason be always ready to show your good will to all, by such acts of friendship as are in your power, still taking care to avoid a partiality which

may lead you to do any thing in favour of one person at the expence of another, or of yourself.

There are many acts of friendship to mankind in general, which are neither difficult, troublesome, nor expensive : the principal of these is speaking well, or at least not speaking ill, of the absent.

If you see a fault in another, don't make it the subject of conversation; hide it with as much care as if it was your own. Do not think yourself justified by saying that what you report to another's disadvantage is true : if all the failings which are true of the best of us were to be told to our dearest friend, perhaps all our virtues could scarce secure his esteem. But this rule must not extend to the concealing any thing by which another may be injured in his property or character, if by revealing it the evil may be prevented ; and this is the only instance in which you are allowed to speak of the faults of others.

Be always punctual in returning what the world calls civilities. The failing in this, however trifling, is often taken for contempt, or at least for want of esteem ; and I have known the omitting to return a visit, or to answer a letter in due time, attended with coldness, indifference, and worse consequences. That persons ought not to set such a value on these trifles is true ; but if they do, it behoves us to act as if they ought : however, as the resenting a breach of these punctilios is really a fault, take care that you are not betrayed into it. Let it be a rule with you never to resent any thing that was not intended as an affront ; mere negligences should be below your resentment ; though, for the sake of the infirmities of others, you should guard against them in yourself.

There are two ways of gaining the good will of the world, which weak people practise because they know no other ; one is flattery, the other is lavish professions of friendship, which begin and end on the lips. Never stoop to either of these low and infamous arts ; whatever is thus gained is bought too dear. To refrain from this fault is easy, but to guard against the ill effects of it in others, difficult ; it is not however more difficult than necessary. Always suspect that a person who commends you to your face endeavours to gain a confidence that he intends to betray. Remember that whoever makes professions of friendship which are not merited is an hypocrite, and beware that your own vanity does not encourage you to think that you have merited uncommon and excessive instances of favour and zeal to serve you.

But the constant, steady esteem and friendship of a person long tried and well known, who has obtained a reputation for virtue and sincerity, is an invaluable treasure : if you find it, preserve it with a religious care, and return it with fidelity and zeal.

In this place I would caution you never to be trusted with the secrets of others, if you can by any means avoid it with decency : reject it as an enemy to your peace, and as a snare for your good name. Whoever tells you a secret, tells it as a secret to twenty more ; at length it is betrayed : and as this breach of faith is always denied by the guilty, the innocent are always suspected. It has been thought good

advice not to reveal your own secrets, but I would rather advise you to have none : do nothing that if known would wound your reputation, or fill your own bosom with shame and regret. To lie at the mercy of accident ; to be obliged constantly to watch over our words and actions, lest what we wish to hide should be discovered ; is the life of a slave, full of fear, suspicion, and anxiety : those who have nothing to fear but falsehood and detraction, enjoy their own innocence ; have an open look, a noble confidence, native cheerfulness, and perpetual peace.

If upon any difference you should happen to lose an intimate acquaintance, don't be eager to relate the circumstances of the quarrel, in order to justify your conduct and condemn theirs : those stories which a thousand little circumstances make of importance to you, and warm your mind in the recital, are insipid to every other person ; and while you think you amuse them, and are rising into a person of consequence by a detail of your own prudent management, you will become tiresome, impertinent and ridiculous. If the party with whom you have differed should pursue this method, the wiser part of mankind will rather conclude them to be in fault, from their zeal to defend themselves, than you from your silence ; for it is a consciousness that others will condemn us which makes us so eager to anticipate their judgment. This rule extends to the talking of yourself and of your private affairs on every other occasion, except when it has some pertinent relation to the discourse of the company, or when it is necessary to obtain some valuable purpose.

If your papa or mama should at any time express a disapprobation of your conduct, immediately resolve to amend it, apologize for the past, and promise for the future : never seem in haste to justify yourself ; and though you should think their displeasure unmerited, in which it is a thousand to one but you will be mistaken, yet be sure to avoid all pert and self-sufficient replies on the one hand, and on the other sullen looks and dumb resentment. If it should happen that an harsh expression escapes them when their temper is ruffled by the perplexing accidents and disappointments of business, as it would be the highest ingratitude and indecency in you to express impatience and discontent, so, as the reward of a contrary conduct, their own reflections upon what is past when the mind is calm will be in your favour, and their affection will seek an opportunity of compensating your uneasiness. You should regard these accidents as opportunities of endearing yourself to them, and as tests of your prudence, duty and affection.

What may not children expect from a father who is a friend to the whole circle of his acquaintance ? It is your happiness to have such a father ; think yourself secure of every thing that is fit for you in his affection, and do not anticipate his bounty by requests : the pleasure of both will be lessened if you receive because you ask, and he gives because he cannot deny you. How very shameful then is the common triumph of favourites for having gained by importunity what is denied to merit, and withheld by prudence ! Whatever is thus gained from the hand, is lost in the heart. I have seen with

grief and resentment every tender moment watched, to urge a request, and wrest a promise, from the generous weakness of unguarded affection. How mean and selfish is such a practice! Remember that a noble mind will dispose a person to suffer much, rather than ask a favour which he knows cannot be refused, if he thinks that his friend may notwithstanding have reason to wish it had not been asked.

I shall finish this long letter with a note of yet higher importance.

If you succeed in every design which you form, and the world gives you till its utmost bounty is exhausted, your happiness will be still imperfect, you will find some desire unsatisfied, and your possession will never fill your wishes.

But do not suffer the present hour to pass away unenjoyed by an earnest and anxious desire of some future good; for if this weakness is indulged, your happiness will still fly from you as you pursue it, and there will be the same distance between you and the object of your wishes, till all the visions of imagination shall vanish, and your progress to further degrees of temporal advantage shall be stopped by the grave.

It is notwithstanding true, that the expectation of future good, if the object is worthy of a rational desire, pleases more than any present enjoyment. You will therefore find that a well-grounded hope of Heaven will give a relish to whatever you shall possess upon earth. If there is no time to come that we can anticipate with pleasure, we regret every moment that passes; we see that time is flying away with all our enjoyments; that youth is short, health precarious, and age approaching, loaded with infirmities to which death only can put an end: for this reason endeavour to secure an interest in the favour of God, which will ensure to you an everlasting life of uninterrupted and inconceivable felicity. Nor is this a difficult or an unpleasing attempt; no real present happiness need to be forfeited to purchase the future, for virtue and piety at once secure every good of body and mind, both in time and eternity.

As many of these hints as may be of immediate use, I think you cannot fail to understand now; and I would recommend the frequent perusal of this letter, that you may at length comprehend the whole; for as the world opens to you, you will see the reason and the use of other parts; and if they assist you in any degree to pass through life with safety and reputation, I shall think my labour well bestowed.

I am, dear Miss,

Your affectionate friend,

JNO. HAWKESWORTH.

Bromley, Kent, 14th Dec. 1748.

[*Europ. Mag.*]

FOR THE CHURCHMAN'S MAGAZINE.

ON THE USE OF SPONSORS IN BAPTISM.

THE act which introduces us within the pale of the Church, we may properly consider as the first subject of her care and direction. As soon, as by the providence of God, infants are brought into this world, the Church is ready to take them under her fostering care, to train them up for the kingdom of Heaven. That their baptism may be the more fully expressive of what it really is, the obligations entered into are rehearsed, and undertaken on the part of the infant, by sponsors or sureties; which it is well known become binding on the infant when his mind becomes sufficiently strengthened to comprehend them. The concern sponsors have in the transaction, and what they stand bound to do, is a distinct consideration, from the covenant contract, which refers, and wholly centers in the infant. The conditions are invariably the same to all. When baptism is administered upon those who cannot promise for themselves, it is done for them, on the presumption that they will do it, as soon as they are capable. We are bound by the authority and injunctions of the Church, to act according to the rules prescribed; we are therefore under obligations to explain, to vindicate, and justify the use of sponsors, in principle and practice; which it is hoped will be done to the content of the candid; and with others, all discussion would be vain.

The custom of the Christian Church, on this point, is of great force, and according to St. Paul, is conclusive, at least next in authority to a divine precept. The truth and extent of this position is greater than is commonly supposed, and is acted upon in many instances; and therefore, if we put the case before us, upon the same footing, it will stand equally supported, and entitled to our approbation. How far it may deserve this from us, may appear through the medium of the following arguments.

When Christ was about to ascend to the right hand of God, to be vested with the full possession of his regal state; he delegated his apostles to administer, in his place and name, the government, and all the affairs of his Church. Ascending up on high, he gave gifts unto men, *i. e.* he appointed them in their office subordinate to himself for the perfecting of the saints, for the work of the ministry, for the edifying the body of Christians. Thus by the ministry of men, he provides for, prescribes rules, and conducts the affairs of his Church. To them, therefore, as to him, obedience is due.

To his Church, Christ gave his Gospel; and committed it in trust to his apostles, that they should publish it to the world. The Holy Ghost was given for their guide into all truth, and their security against error. On the foundation himself had laid, their acts, under the guidance of the Holy Spirit, gave form and rules to his Church: which being continued in the faith they taught, and the due exercise of the powers they transmitted to it, establishes the unity, and perpetuates the same Church. General resolutions and acts, are the general mind and voice of this Church: to be submit-

ted to, as carrying in them apostolical authority ; for if the judgment and practice of the whole Church are not to be considered and received, as in their force and authority apostolic, it is not, nor hath it been, since the times of the apostles, the same Church with that which they settled and propagated : Because "with the continuance of the Church, as a divine society, there must of necessity be a continuance also of the same divine power and authority, by which it first began. Without this it ceases to be a Christian Church, according to the original institution." From which another necessary consequence would arise, that the Church, in no after time, could with truth be said to continue in the apostles' doctrine and fellowship, in breaking of bread and in prayers. As such conclusions follow the taking away apostolic authority from the judgment and practice of the Church universal, they serve to confirm it as an important article in Christian divinity.

That the Apostolic Church has been transmitted down to us, in its faith and powers, is a principal basis which gives certainty to the truth of our religion. From the testimony of the Church, we derive the certainty that we have the true scriptures : and upon the possession of authority originally given to the Church, rests our assurance that we have the sacraments which Christ instituted. The acts of our Lord were done before chosen witnesses ; these witnesses had power given to them, to prove to the world the truth of their testimony. Their powers proved their authority to publish what he had revealed to them, and their authority proved the truth of what they published. Of these acts of our Lord, and the doctrines he revealed, the scriptures are the record. These scriptures were committed to the Church, and her charge is to keep faithfully the sacred deposit. That the scriptures were received by the whole Church, at the beginning, and universally believed by all Christians, is as good, nay, a better reason for our belief of them, than if we ourselves had seen the things done which are therein written. Blessed therefore are they who have not seen, and yet have believed. The manifest care and vigilance concerning them ; the constant and successive labours at all times, to teach and inculcate them upon Christians, afford all the certainty we can desire ; and the nature of the thing admits, that those scriptures have been truly and faithfully handed down to us. Thus we are sufficiently assured, that we possess the scriptures, and that they are the words of truth, and of God.

Now, if the one general Church is a competent and conclusive evidence for the credibility of the scriptures, we must, with like reason, allow it the same force, and to be equally a good evidence for the sense of them. From the scriptures we learn the authority the Church is invested with ; and by the practice of the early and succeeding Christians in general, we may see clearly their conviction of the duty of submitting to what is by that authority prescribed and enjoined.

In forming the Church committed to their charge, under the supreme direction of the Holy Spirit, by whom the whole Church is

governed and sanctified, the Apostles exercised the powers they had received. The extraordinary gifts they, and many other Christians, were endowed with, we are assured were under the direction of these powers. St. Paul tells us, the spirits of the prophets are subject to the prophets. The reason is, God is not the God of confusion, but of order: Therefore he charges all who partook of those gifts, to acknowledge in him the authority of an apostle, and to be subject to the orders he gave them. Marvellous were the inspirations of God's Spirit in the beginning, in divers gifts, bestowed on different members of the Church; but we see their operations were subordinate to the authority and government communicated by the same spirit, for the establishment of that unity and order which is essential to the kingdom of Christ. A divine example and precept, from which we may more clearly infer the indispensable duty on all succeeding Christians, to yield a corresponding obedience; and to avoid as much as possible every thing that tends to violate the unity, or interrupt the order and peace of the Church. Essential to the Church are set times and places for the celebration of God's worship, and the dispensing his word and holy sacraments. For this purpose, houses have been erected; all individual or private property in them disclaimed; they have been consecrated to God, and forever alienated from all secular and profane use. The religious observation of the Lord's Day hath ever been the practice of the ancient Church; the more devout and exemplary Christians were, the more zealous have they always been for an exact compliance with the forms and order according to which the service of God was celebrated. The assembling of the apostles on that day, mentioned as the usual time, known to all the disciples, affords a strong presumption of his having discoursed to them particularly on that subject; and the Lord meeting with them at several different times between his resurrection and ascension, is a proof of his approbation, and equivalent to a divine institution: But as there is no command, the obligation is derived from the act of the apostles, whereby it became established by virtue of that power which Christ lodged in his Church. Thus received and settled by the whole Church, as it was propagated and spread in all countries, the duty appears in its source, in extent universal, and perpetually binding on all Christians, that they may hold faith and communion, in the unity of the spirit, in the bond of peace, in the one holy Church.

Upon the same foundation rests the appointment of holy days, fasts and festivals. The commemoration of the incarnation and nativity; the crucifixion, the season of Lent, and the memories of the apostles and saints, who were champions in the faith, and patterns of holy living and dying; these, and other appointments, especially adapted to inculcate often and distinctly the various doctrines and duties of Christianity, by unity of authority, testified in universal practice, became the fasts and festivals of God's Church. By solemnizing these, Christians perform their duty, in obedience to the sacred authority of the Church, and witness at large her pious care to provide opportunities so often, for their frequenting the public

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service of God. To call in question the reasons and propriety of devoting to the service of God certain times, in adoration of Christ, for his wonderful acts and sufferings for our salvation, and in honour to the apostles and martyrs of Christ, looks as though the men who do it, sought to be saved by some other way, than by that Christianity, which the one revealed, and the other planted and watered by their doctrine and blood. Thus, holy times are the days of the Church, in which she appears before God, in her solemn assemblies. At the beginning, their prayers and forms of devotion, may have been furnished by miraculous immediate gifts; yet, when these ceased, the prayers of the Church were not to fail.

In scripture, *kingdom*, *body*, and *spouse*, are terms applied to the Church; corresponding with these, Christ is styled the king, head, and husband: now the homage, petitions, and devotions of this kingdom, body and spouse, cannot be the disjointed and unconnected prayers of individuals; such, numbered to millions, might constitute the dissonance of a Babel, but cannot be conceived, or in any propriety of language be called the one voice of the spouse, or the prayers of the Church. The Lord's prayer, composed by himself, and given to the apostles, they used, and communicated it to all Churches founded by them: thus it is in the highest degree the prayer of the Church. Other prayers were needful to the dispensing the word and sacraments. Those to whom the administering of these were committed, were thereby constituted the guardians of the faith and worship of Christians. To prescribe forms for these, therefore, belongs to the principal office, so within the power of the Church. These prayers determined, and used as the ritual of devotions, makes them strictly and truly the prayers of the Church. From this source, and upon this authority, we have the creeds, the offices for the administration of the sacraments, the litany, or general supplication, with the particular and more special prayers; and the rules prescribed for the decent and reverend performance of the worship of God, in his Church.

From the earliest accounts we have, it appears, that as Christianity spread, and Churches multiplied, the worship of the whole body was so provided for, and directed. At first by the Bishops in their respective dioceses; and from those particular diocesan liturgies, others were compiled for united and more extensive use, until progressively, two general liturgies, that of the eastern, and that of the western, embraced almost the whole of the Christian Church.

St. Paul gave it in charge to Timothy, that supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority. Timothy had the proper authority, or the Apostle would not have enjoined it as a duty attached to his office. The duty he could no otherwise fulfil, but by providing prayers, framed according to the rule given him, and causing them to be used in all the Churches and congregations under his inspection and jurisdiction. This law or rule of prayer, an ancient author assures us, hath been so religiously and unanimously observed by all Christian priests and people, that there is no part or quarter of the world

wherein there are not forms of prayer, suited and agreeable to this pattern. The same harmony and consent of the ancient liturgies is to be found in the office of baptism. [To be continued.]

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FOR THE CHURCHMAN'S MAGAZINE.

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THE ROVER.

AT the first view of my name, it will doubtless be said, that I am a useless member of society, and that I am a burden to my fellow creatures; but I have this apology to make for myself; I am neither a defrauder, or a deceiver; I deprive no man of his property, either by theft or rapine; I do not injure my health or reputation, by improper passions, and evil concupiscence, nor disturb the tranquillity of mankind, by slander or detraction. My business is that of a *Rover*: I constantly shift my place of residence, as often as the sun begins his daily course. Every person with whom I happen to fall in company I consider as my peculiar friend and brother, as participating of the same nature, as made by the same all-wise Creator, redeemed by the same most precious blood, and as travelling to the same place of everlasting rest; and therefore I consider myself bound by the most sacred ties, to exert all my talents and faculties, in order to render myself agreeable. For which purpose, I have made it my invariable practice to confine myself to the theme of conversation introduced by the company, or to remain a silent, but attentive hearer. Thus qualified, I commenced my roving; in the course of which, I soon met a person who appeared to be a man of respectability, of piety and religion; who very politely informed me that it was Sunday, and that I must suspend my roving till another day. He also informed me, with some considerable degree of engagedness, that they were about to have a new minister, and enquired if I had not a curiosity to hear him; if I had, I should be welcome to such fare as his house afforded; of which invitation I very thankfully accepted. The religious exercises of the day being past, I was asked by every one who had an opportunity of speaking with me, how I liked their new minister, how I approved of his sermon, and whether I did not think him to be an excellent speaker. Upon the whole, I found that they universally agreed they had been highly entertained with a fine sermon. I left them to hear the same the next Sunday; and early on Monday pursued my course, where fortune chanced to lead the way, until night overtook me; when I put up with a man who was bowed down by the hand of time, and whom silver locks rendered venerable. He informed me that he had been to a meeting of the society, convened for the purpose of settling a minister. For his part, he was tired of hiring preaching by the day; that the candidate whom they were then hiring, was a fine speaker, and he was very fond of hearing him preach; but he was too dear; it was hard times, and he believed that they could hire as good a preacher as he was, to settle with them, much cheaper; and therefore, it was his mind to look out for another. Finding these, or something like these to be the sentiments and ideas of all with whom I conversed, it cast me into

the most profound thoughtfulness and serious contemplation of mind; which terminated in the following soliloquy: Can this be the case, (said I to myself) that I have been bewildered with such preposterous ideas of the Church of Christ, of his ministers, and the worship due to God. It has ever been my steadfast belief, (however erroneous) that the Church of Christ is the whole society of those who are incorporated by the covenant of baptism, under Jesus Christ its supreme head, and distributed under lawful governors and pastors into particular Churches, holding communion with each other, in all the essentials of faith, worship, and discipline. That his ministers are dignified with an especial commission from Christ; that they are stewards of the mysteries of God, to whom he has committed the word of reconciliation; that they are ambassadors for Christ, in Christ's stead: that they are employed in his particular business, empowered and authorized to negotiate and transact for God, all the outward administrations of the covenant of grace, of reconciliation between God and man: That they are delegated by him, to solicit and maintain a good correspondence between heaven and earth; are empowered to administer the word of reconciliation, to sign and seal covenants in his name. Upon which account, all contempt shewn to them, as God's ministers, is an affront to their master, whose commission they bear; and therefore, on account of the high dignity and the necessity of the ministerial office to the very existence of the Church, they are entitled to a liberal support from the people, according to the blessing of God, upon their substance; and that not grudgingly or of necessity, but cheerfully, as a debt due to God, who is the bountiful giver of every good and perfect gift; in whose name and by whose authority they act. That the idea of hiring a minister of Jesus Christ, to administer the means of grace, and to seal his covenant with mankind, savours strongly of *simony*, and implies as much as if the gifts and graces of God's holy spirit might be bought, and that He might be bribed to bestow his spiritual blessings upon us; and also, that the worship which is due from us to God, is, that we confess our sins to him with humble, penitent, and obedient hearts, and with sincere resolutions of amendment of life. That when we hear the holy scriptures read, we attend to them as a voice from heaven, as a revelation from the infinite God of truth, as the grand charter of all we hope for through eternity, and as divine instructions which are calculated to conduct us in the plain road to heaven. That we, with grateful hearts, thank God for all the favours and privileges which he has bestowed upon us, and devoutly implore a continuation of them, through the merits of our most gracious Redeemer; and when we sit down to hear the sermon, that we hearken to it as delivered by God's minister, as a mean to promote and cultivate in us, the practice of all moral and evangelical duties. This, says I to myself, has been my constant belief respecting God's Church, his ministers, and the worship that is due unto him, from all Christians. But I find myself to have been all this time bewildered in the mazes of ignorance and error. I learn from the most enlightened, that the Church comprehends either every body or nobody, that it is of equal consequence, whether we

are in it or out of it. That the ministers of Christ, are every one who can preach well; that their dignity consists altogether in fluency of speech; that a certain number of dollars, cents and mills, is as exact an equivalent for their preaching, as an hundred cents is to a dollar; and that public worship, instead of being composed of various parts, such as praises, prayers, thanksgivings, &c. consists only in hearing; and all those who can hear the most eloquent preachers, and the best sermons, are in the direct road to endless happiness. [To be continued.]

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FOR THE CHURCHMAN'S MAGAZINE.

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ESSAY ON INFIDELITY....No. I.

A MISCELLANY intended for general circulation, among readers of all descriptions, and professing to disseminate religious truths; to illustrate the genuine doctrines of the gospel; and to correct errors in faith and practice, should direct some of its efforts against the common enemy of revealed religion. There are indeed books enough written with the express design to answer the objections of infidels, and to shew that the word of God, contained in the Bible, is worthy of credit as a divine revelation. But these books are, the most of them, either too large and expensive for ordinary readers, or too learned and abstruse to be well understood. They are worthy of high commendation in their way; they answer the end for which they were intended; but still there is room for others usefully to throw in their mite: it is their duty so to do, whenever they think they have an opportunity to bring the matter home to the doors of the unlearned, who already have been, or are in danger of being perverted and turned away from the faith once delivered to the Saints, by the error of such as walk in unbelief, *denying the Lord that bought them*. Those who are acquainted with infidel writers, must be sensible, that, until lately, they have chiefly confined their efforts to those who would be thought choice wits; who affect an elevation of spirit above vulgar prejudices and idle superstitions, and have had little ambition to gain proselytes from among the multitude. To feed their vanity with airy speculations, and excite now and then a smile upon the countenances of readers like themselves, seems to have been their main object. So long as they kept themselves within such views, there was no great reason to fear they would deeply influence the unlearned part of mankind, nor destroy their veneration for religion. They did not attempt to raise the passions of such, and thereby endanger the peace and good order of society. With respect to themselves, the wiser and more reflecting part of Christians could but hope that a sense of propriety, sentiments of honour, and a wish to preserve the good opinion of mankind, would restrain them in some tolerable order; which has been found actually to be the case. It is natural to conclude, that science and refinement of taste, would controul the ferocious and disorderly passions implanted in the bosoms of fallen men; and candour requires it to be said, that usually such have been their effects upon infidels, who have been distinguished for science. But at the same

time, we have to lament that pride of heart which can make any man deem it beneath the dignity of human nature to worship and bow down to the great Lord of the universe. We should reprobate that vanity of human reason, which cannot brook being dictated and controuled by infinite wisdom; which sets itself up as the standard of truth, in opposition to Him who knoweth all things from beginning to end.

We may willingly grant that human wisdom, when duly exercised, can do a great deal in curing the vices to which our natures are incident, and resisting the temptations to which we are here exposed. But feeble is the strength of man in his best estate, as experience proves. We have reasons enough to be convinced that nothing can effectually restrain the tyranny of our corrupt inclinations but a steadfast faith in the surrounding Providence of an all-seeing God, to whom, at a future day of judgment, we must give an account of the deeds done in the body. Nothing can make men uniformly virtuous, benevolent, and kind to each other, just and upright in all their actions, and temperate and sober in their enjoyments, but an intimate conviction that they are the creatures of God, and dependent on the aids of his holy spirit. Nothing can so effectually render them good members of community, as a uniform adherence to all the duties which the Gospel requires; and above all, nothing can make them contented with themselves and easy in their prospects of futurity, but faith in the Son of God, *who hath brought life and immortality to light in the Gospel*. Perverse and prejudiced indeed must be the mind which can see any thing degrading and unworthy the most exalted genius, in submitting to these truths, in bowing obedient to these conclusions. To do this, is so far from degrading, that it ennobles man; it allies him to God; it enables him to buffet the storms of adversity; to endure the evils to which he is liable, with calmness and dignity, looking forward to a future world, for a haven of rest and everlasting triumph. So long as infidels left the bulk of mankind in unmolested possession of this faith; while they did not attempt to disturb the minds of those who move in the humbler walks of life, unambitious of distinction for wit and science, they were to be pitied on their own account, more than detested for the mischief they might do the rest of mankind. Under the direction of their fallacious reason, they were running astray from the true guide to happiness; they were following shadows and illusions instead of the substance; they were striving to quench and eradicate all the best passions and most ennobling propensities of the human heart, for such are surely those which unite man to his Maker, the centre of all excellence. But as they did not seek to have many followers, they were not dangerous enemies; their works were mostly confined to the closets of an inconsiderable few, who were the professed friends of reason, and the irreconcilable enemies of violence and persecution: and no doubt many of them were sincere in their professions. They did not attempt to enlist in their service the passions of the multitude, and therefore the advocates of revelation had little to fear. A war of words, a metaphysical skirmish, by which few were molested, was all that became necessary.

Such, and so nearly harmless, has heretofore been the controversy. Infidels seemed to have had little else in view, than to shew their parts, their wit and ingenuity. They have begun with an appearance and profession of serious argumentation, and ended with a few jests. Their friends and followers have had their laugh, and gone on contributing their aid, apparently with little reluctance, to support the institutions of religion, and seeming to be convinced of their utility. But of late years, it is manifest they have changed their ground. The turbulent and disorderly passions of sinful men have been roused; proselytes have been sought from among all ranks and orders of men in society; efforts have been made to circulate books calculated to eradicate from the minds of men, unused to scientific pursuits, all veneration for the solemn and sacred services of religion, and to represent Christianity as a system of tyranny and usurpation, destructive to the welfare of society. To say that these things are ominous of evil, and that there is need of sounding an alarm of danger, may perhaps be represented as the cant of hypocrisy, intended to impose on the ignorant. But those who are attentive and observant of what is going on around them, will not be frightened from what they believe to be their duty, by such insinuations. While they frequently observe in the hands of the industrious, though unlettered and therefore incautious farmer or mechanic, books, intended to unhinge his mind, to shake his faith in the word of God, and destroy his veneration for things he has been used to hold sacred, how can they avoid thinking that these things come to pass by the efforts, and under the direction, of those who are more knowing than such well-meaning readers, and better able to combine many contrivances for the production of a distant effect? While in these unlearned classes of community, men are frequently found, in the decline of life, expressing their doubts of that faith in which their prime has been spent; and the flippant youth boasting that he has thrown off the shackles of superstition, is there no danger to be apprehended from this great change of manners and ideas? When many more are wavering and undecided whether the whole of religion may not be an imposture, have not they, who stand fast in their faith, a loud call to embrace every opportunity for strengthening the firm, satisfying the wavering, convincing the doubtful, and convicting open gainsayers? Our modern infidels tell us, that reason is the only sure guide of man. Well then, away with all laws, human and divine! Down with all the institutions of civil society! For no law can be made by man, but what will run counter to the reason of some one, and therefore be an imposition on that sovereign guide. No one can hesitate a moment what would be the consequence of the doctrine carried to this extent; and therefore they say, No—we do not contend for the sovereign authority of reason but in matters of religion. This is an affair which rests altogether between God and each individual; and therefore every one should be left entirely to the guidance of his reason. Let us see then how the position stands. In worldly things the reason of each individual is not sufficient; but there is need of restraint, coercion, and authority, sanctioned by the severest penalties; even, in many cases,

that of death. Not only instruction and direction are needful, but absolute force, in adjusting men's several claims upon one another, and binding them to their duty. But with respect to the great Author of their being, all is so clear and plain, so easily understood, and so little room for doubt and uncertainty, that there is no danger of mistake, even to the meanest capacity; nor any fear, lest perverse passions, and corrupt inclinations should lead any one astray. In the greatest of all concerns, how man is to discharge acceptably his duty to his Maker, he wants no guide but his all-wise reason. He wants no incitements but his pure and upright desires; and no aids but what he can draw from within himself. In points of smaller consequence, he must indeed be compelled by violence to do his duty; but in this, which is the greatest of all, he does not need even to be told what his duty is. God, who is a being of infinite perfection, and whose workmanship we are, has not told us how he will be served, but has given us reason enough to discover it of ourselves, and an inclination perfectly to obey the dictates of that reason; though in matters concerning each other, in the duties which we owe to society, we can trace no marks of such wonderful sagacity, or pliant inclination to do right. On the contrary, we every day want instruction, and every moment stand in need of the compulsion of fear, or there would be no living with one another. This is a fair statement of the case, as contended for by those who reject revelation, and insist on the sufficiency of reason. No well informed believer in revelation, claims, indeed, a right of human force, to compel any one to embrace an article of faith; but he does contend that God has made known his will in the Bible, and requires faith in his declarations, on pain of his displeasure, and consequent condemnation of all who refuse submission. This is contended for, as necessary to the very nature and state of man. Without it, he could not know his duty, nor have any sufficient motives for the discharge of what he owes to the Author of his being. If men in general either cannot, or will not do their duty to one another, without restraint, and the coercion of law, how can it be expected that they should do it towards God, without something to prompt them, more cogent than reason and inclination? However obvious this may be, still there are men who admit the being of God, as the moral governor of the world, and that we are under obligations to him, as our Creator and daily Preserver, who yet would have all men left to the guidance of their own wisdom, and to be prompted by their own inclinations, without restraint, without command, precept, and authority, to direct them in their duty. It is readily admitted that man has no right to impose commands in this case; and they contend that it hath not been done by God. If the duties, which we owe to God, had no connexion with, or could in no shape influence those which we owe to each other, there might be some more excuse for this error in theory; for we should not be so much interested in its consequences. But this is not the case; for accountability to God is the basis of all moral obligation. Strike this away, and the whole fabric of morality falls to ruin. Consequently they who seek to destroy the influence of religion, and to divest men of

that faith which rests on the authority of God, strike a fatal blow at the very foundation of society; and should they prove generally successful, peace and good order would be banished the earth; and nothing short of absolute force and the iron hand of power could controul the boisterous sea of human passions. The progress of such an evil should therefore be carefully watched, and the unwary put on their guard against the fatal mischief. To accomplish this object is the intention of the present, and will be that of such future essays as may be presented on this subject. H.

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FOR THE CHURCHMAN'S MAGAZINE.

HEATHEN MORALITY.

IN many of the ancient heathen philosophers, there is an elevation of sentiment, which entitles them to attention from the Christian reader. As proofs, how far human reason has been able to go in the science of morals, when unassisted by the written word of God, and without the sublime motives of the gospel; what they have said, is a subject of curious and useful reflection. As such, the following precepts are translated from *Isocrates*, an Athenian, who lived between three and four hundred years before Christ; and whose business was that of instructing youth. They are addressed to a young man who appears to have been his pupil. Believing them not to be in the hands of many readers, it is proposed to dedicate a page or two, in each number of the Magazine, to the same writer.

First of all, reverence the Gods, not only by gifts upon their altars, but by a sacred regard to oaths. The former will be a proof of thy wealth, the latter of the integrity of thy heart. At all times honour the divinity, especially in the public rites; so wilt thou sacrifice acceptably to the gods, and obey the laws of thy country.

Such as thou wouldst have thy children towards thee, such become towards thy parents.

Use such bodily exercise as may contribute not to thy strength, but to thy health; and this thou wilt do by desisting from labour whilst thy strength remains entire.

Affect not immoderate laughter, nor impertinent loquacity; the former is a proof of folly, the latter of insanity.

Think it not decent to speak of that, which it would be shameful to do.

Accustom thyself not to a sour, but a serene countenance; for the former arises from insolence, the latter from prudence.

Esteem modesty, justice, and temperance, thy greatest ornaments; for in these consists the whole discipline of youth.

When thou dost any thing base, hope not for concealment; for if thou conceal it from others, it will be known to thyself.

Fear God, honour thy parents.

Venerate thy friends, and obey the laws.

Pursue such pleasures as consist with honour; for pleasure with honour, is the greatest good; without it, the greatest evil.

Beware even of false accusations; for the multitude distinguish not between truth and falsehood, but judge by common report.

Pack Clerk

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[Vol. III.]

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[No. 2.]

Insert
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immediately
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February
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for pages
35-40.

Reflections for February,
Mr. Sponsors in Baptism, continued from P. 26,
On Episcopacy,
On Christ's curing the blind Man,
John Calvin, on Original Sin,
Essay on Infidelity, No. 2,
The Rover, continued from P. 28,
Advice to a Student, continued from January, January,

65
g the Greeks, 71
d from P. 39 73
ne-Tree, 75
continued from
77
78
79
80

THAT WHICH IS OF GOD WE DEFEND TO THE UTMOST OF THAT
WHICH HE HATH GIVEN: THAT WHICH IS OTHERWISE, LET IT WITHER
EVEN IN THE ROOT FROM WHENCE IT HATH SPRUNG.—HOOKER.

NEW-HAVEN.

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that faith which rests on the authority of God, strike a fatal blow at the very foundation of society ; and should they prove generally successful, peace and good order would be banished the earth ; and nothing short of absolute force and the iron hand of power could controul the boisterous sea of human passions. The progress of such an evil should therefore be carefully watched, and the unwary put on their guard against the fatal mischief. To accomplish this object is the intention of the present, and will be that of such future essays as may be presented on this subject. H.

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FOR THE CHURCHMAN'S MAGAZINE.

HEATHEN MORALITY.

IN many of the ancient heathen philosophers, there is an elevation of sentiment, which entitles them to attention from the Christian reader. As proofs, how far human reason has been able to go in the science of morals, when unassisted by the written word of God, and without the sublime motives of the gospel ; what they have said, is a subject of curious and useful reflection. As such, the following precepts are translated from *Isocrates*, an Athenian, who lived between three and four hundred years before Christ ; and whose business was that of instructing youth. They are addressed to a young man who appears to have been his pupil. Believing them not to be in the hands of many readers, it is proposed to dedicate a page or two, in each number of the Magazine, to the same writer.

First of all, reverence the Gods, not only by gifts upon their altars, but by a sacred regard to oaths. The former will be a proof of thy wealth, the latter of the integrity of thy heart. At all times honour the divinity, especially in the public rites ; so wilt thou sacrifice acceptably to the gods, and obey the laws of thy country.

Such as thou wouldst have thy children towards thee, such become towards thy parents.

Use such bodily exercise as may contribute not to thy strength, but to thy health ; and this thou wilt do by desisting from labour whilst thy strength remains entire.

Affect not immoderate laughter, nor impertinent loquacity ; the former is a proof of folly, the latter of insanity.

Think it not decent to speak of that, which it would be shameful to do.

Accustom thyself not to a sour, but a serene countenance ; for the former arises from insolence, the latter from prudence.

Esteem modesty, justice, and temperance, thy greatest ornaments ; for in these consists the whole discipline of youth.

When thou dost any thing base, hope not for concealment ; for if thou conceal it from others, it will be known to thyself.

Fear God, honour thy parents.

Venerate thy friends, and obey the laws.

Pursue such pleasures as consist with honour ; for pleasure with honour, is the greatest good ; without it, the greatest evil.

Beware even of false accusations ; for the multitude distinguish not between truth and falsehood, but judge by common report.

Act always as if in the presence of all men ; for if thou conceal any thing for the present, it will afterwards come to light.

If thou desirest unsullied reputation, do nothing which in another thou wouldst condemn.

If thou lovest learning, thou wilt be learned.

What thou hast already learned, treasure up with care, and use thy utmost diligence to increase thy store of wisdom ; or not to learn something from what thou hearest well said, is as dishonourable as refusing a present from a friend.

Spend all thy leisure in listening to the words of sound doctrine ; for so thou wilt easily acquire what cost others much labour to discover.

To have heard much, account preferable to the acquisition of much wealth ; for the latter may suddenly fly away ; but the former abideth ever. Wisdom is the only immortal possession.

Grudge not to travel far in quest of those who promise to teach thee any thing useful ; seeing the merchant, to increase his stores of wealth, ransacks every sea. Base and cowardly is the youth, who shrinks from the fatigue of travel, to improve his understanding.

[*To be continued.*]

EXTRACTS.

ADVICE TO A STUDENT,

CONCERNING THE QUALIFICATIONS AND DUTIES OF A CLERGYMAN.

By J. Napleton, D.D. Chaplain to the Bishop of Hereford, Eng.

YOU ask my opinion upon three points. First, you desire to know whether I approve your inclination to enter, in due time, into holy orders. Secondly, you wish me to advise you, how to prepare yourself for this profession. Thirdly, you request some instruction relative to the discharge of the duties of it, and to the further conduct of your life and studies.

I commend your early attention to these important enquiries. I wish every young person to choose his plan of life with the same deliberation, and to feel the same solicitude to execute it ably and diligently. Much private satisfaction and public good arise from this prudent and conscientious forecast ; in no case more, than in the subject of your present consideration.

I can give you no determinate answer to your first question. I will lay before you the principles upon which you may resolve it yourself.

The design of this profession is to promote the happiness of mankind by recommending to them the knowledge and practice of religion. It has this end in common with every other calling, that it proposes the advancement of the general welfare ; but it views this welfare in reference to more important objects, and to a longer period. It does not content itself with endeavouring to diminish the

evils, and to increase the comforts, of this present life ; to meliorate our condition in mind, body, or estate. These are indeed intermediate objects, which deserve our attention ; and the prosecution of them makes a part of our duty.

But the Pastoral Office looks forward to the ultimate purpose of our immortal being, the perfection of happiness of our nature in a future state.

The mean by which this profession pursues its end, is recommending the knowledge and practice of religion. Religion is a system of truths and duties delivered to us by the sovereign Author and Disposer of our being, declarative of his nature, his will, and his designs concerning us. These truths and duties are, some of them clearly, others conjecturally, others in no degree, discoverable by natural reason : all of them are made known by supernatural revelation ; in part and gradually by Moses and the Prophets ; completely and finally by our Lord Jesus Christ and his Apostles. The knowledge and practice of these truths and duties, is the mean appointed by God to man for the attainment of everlasting perfection and happiness. The profession, therefore, which aims to lead him to this end, must necessarily propose and recommend this mean.

As every man is obliged by his relation to God and his fellow-creatures to promote the well-being of his neighbour, his country, and all mankind ; so is the Christian more than any other, in proportion* to the more enlightened sense of natural duty which his religion inspires, the express laws which it imposes, and the larger sphere of benevolence which it opens to his view. And the general obligation of every Christian is bound more strictly upon the Minister of the Gospel, by particular engagement and specific vow. Hence as Christian charity is, with respect to its degree and object, an improvement of natural philanthropy, so is the clerical profession a special recognizance and a promised exaltation of christian charity.

You will be set apart to this Office, not by your own assumption,† nor yet by virtue of any institution merely civil, changeable therefore or terminable by human prudence or power ; but by an ordinance of heavenly origin and perpetual duration. You will derive your designation from the Divine “ Author and Finisher of your faith‡ :” who, having received from the Father “ all power in heaven and on earth,”§ and being made “ Head over all things to his Church,”¶ gave this commission to the chosen witnesses of his miracles and ministry : “ Go ye and make disciples of all nations, baptizing them “ in the name of the Father, and of the Son, and of the Holy “ Ghost ; teaching them to observe all things whatsoever I have “ commanded you : and lo ! I am with you *Pasas tas hēmeras heōs* “ *tēs suntekeias tou aiwnos ;*”¶¶ “ I am with you, by my Spirit, protecting and assisting you ; not with you only, mortal men, who “ shall speedily take up your cross and follow me, nor shall remain,

* See Luke xii. 47, 48.

† Heb. v. 4.

‡ Heb. xii. 2.

§ Matth. xxviii. 18.

¶ Eph. i. 22.

¶¶ Alway, even unto the end of the world. *Matthew xxviii. 20.*

“one* excepted, even to the conclusion of this present age or Jewish dispensation ; but also with your successors, so long as there shall be disciples and baptism,” “even unto the end of the world.” You will receive this delegation in the way prescribed by the example of the Apostles and their immediate successors, and by the primitive practice of the universal Church ; and also according to “the order of the particular Church” of which you are a member, and of “the realm”† of which you are a subject ; under temporal constitutions, which afford you, in the discharge of your spiritual function, protection, maintenance, and honour. Upon the whole, you will be admitted, under the divine appointment and human regulation, to the office and character of a special friend of mankind, an exemplary disciple of Jesus Christ, and a delegated minister of his Gospel in the place and situation to which you shall be appointed by the laws of your country : and you will, by your own free choice, by religious vows, and by civil compact, draw more closely upon yourself the general antecedent bonds of duty to God and man.

I am persuaded that I have said enough to lead you to the answer, which you only can give to your first question. You will consider the high end of this profession ; the sacred mean which it employs ; the importance of it to mankind ; its divine appointment ; the responsibility of him who undertakes it ; the necessary purity of his life and sincerity of his intentions. You will estimate the mental qualifications which it may require ; and the fair portion of industry that may be needful, first, for the attainment of these qualifications, and afterwards, for the useful application of them. You will anticipate, in your future exercise of this profession, the commendation or reproach of your own heart : you will contemplate the approbation and the displeasure of Him, who “is greater than your heart, and knoweth all things.”‡ I say nothing of public opinion and secular respect ; although that is not to be slighted, without injury to inward principle as well as to external advantage ; for there is some truth in the intimation of the sententious politician, “contemptu famæ contemni virtutes :”§ and the same high sense of honour, whether it arise from a quick feeling of moral obligation, or from an early imbibed habitual reverence for the opinion of mankind ; whether it be virtue, or a guard of virtue—the same sentiment which would deter you from entering into any other profession or calling without the intentions and qualifications requisite, will at least equally restrain you from assuming a religious character, to which your life and manners are not likely to correspond : and from entering into new engagements with society, which you do not feel yourself capable and determined to fulfil.

Under the influence of these considerations, you will be able to decide, whether they who desire to see you good, and honoured, and happy, and wish true religion to be understood and revered and practised, in their own country and in all the world, ought to approve your inclination to become a Minister of the Gospel in the Church of England.

* John xxi. 22, 23.

† 1 John iii. 20

‡ Ordination Services.

§ Tacit. An. iv. 38.

THE DIFFERENCE OF ACTIONS.

FROM BISHOP HALL'S SOLILOQUIES.

THERE is great difference in sins and actions, whether truly or seemingly offensive; there are gnats and there are camels; neither is there less differences in consciences. There are consciences so wide and vast, that they can swallow a camel; and there are consciences so strait, as that they strain at a gnat; yea, which is strange to observe, those very consciences which one while are so dilated that they strain not at a camel, another while are so drawn together by an anxious scrupulousness, that they are ready to be choaked with a gnat. How palpably was this seen in the chief priest and pharisees and elders of the Jews; the small gnat of entering into the judgment hall of the Roman governor, would by no means down with them; that heinous act would defile them, so as they should not eat the passover; but in the mean time the huge camel of the murder of the Lord passed down glib and easily through their throats:—They are ready to choak with one poor ear of corn pulled on a Sabbath, by an hungry passenger; yet whole houses of widows, the whiles, pass down their gorges with ease: an unwashed hand or cup was piacular; whiles within, their hearts are full of extortion and excess. I wish the present age did not abound with instances. It is the fashion of hypocrites to be seemingly scrupulous in small things, whiles they make no conscience at all of the greatest; and to be so much less conscionable of greater matters of the law, judgment, mercy and faith; as they are more sumptuously punctual in their mint, anise and cummin. O God! I would not make more sins than thou hast made; I desire to have an heart wisely tender, not fondly scrupulous; let my soul endure no fetters but thine; if indifferent things may be my gnats, let no known sin be other than a camel to me; and let me rather choak in the passage, than let down such a morsel.



POETRY.

FOR THE CHURCHMAN'S MAGAZINE.

A FRAGMENT.

.....BUT see the frozen north pours dreadful down
 Its countless hordes on blood and rapine bent.
 Lur'd by the scent from vile corruption bred,
 Where vice-enfeebled Empire prostrate lay,
 And mouldered, helpless, to her pristine dust;
 Of strength, of life, and vital spirit void:
 From deep embosoming woods the gathering throng
 Issues, resistless as the whirlwind's rage;
 In savage armour clad, of motley hue;
 With frowning port, they bend their ravening course,

And o'er the darken'd land in terror spread.
 Old Danaw rolls in vain his deep'ning flood,
 The affrighted fens, disparted, give them way :
 They scale the towering Alps, thence maddening rush,
 (So cowers the eagle from his rock-built nest,)
 And seize the cultivated lawns below.
 From Adria's gulph to mid sea waves they fly ;
 Down Latium's lengthen'd shores insatiate roam ;
 The lengthened shores of Latium loud resound ;
 And Appenine, through all his hundred caves,
 Rebellow fearful to the echoing air.
 As when a troop of hungry wolves descend
 From forth the snow-clad forest, scour the plain,
 And all the sheep folds strew with slaughter'd heaps ;
 So wasteful prowl'd the fierce barbarian horde.
 Th' unconscious swain, in peaceful slumber lull'd,
 Hears from the hill the astounding din approach ;
 And sees, at once, himself, his flocks and herds,
 And toil-earn'd stores, to instant ruin hurl'd.
 The garden'd vales of Eden smile before,
 Behind stalks woe and desolation sad.
 The humble cot, and heaven-aspiring dome,
 The regal palace, and the sacred fane,
 Alike to ruin doom'd, in flames sink down.
 Nor fenced towns, nor luxury's nerveless sons
 Can check the bursting torrents awful course.
 No stop, no stay : they mount th' opposing wall ;
 O'er dizzy ramparts force their rapid way,
 And throng the seats of wealth : from street to street
 The blood-stain'd vultures fly, block every pass ;
 The croud-disgorging avenues invest ;
 Into the windows glide ; the house tops scale ;
 And course the lofty battlements around.
 Dread horror reigns with mingled sights of woe.
 Here heaps of slain, *and garments roll'd in blood*
 Bestrew the lengthen'd way, there raving flies
 The ravish'd virgin, and the matron 'scap'd
 From savage lust, to meet more welcome death.
 From timorous flight debar'd, resistance vain,
 Promiscuous fall the coward and the brave.
 On all sides fear, dismay, and terror stalk :
 Despair, and loud lament, and female shrieks,
 And dying groans, and victor's pealing shouts
 Load the rent air, in wild discordance tost.
 The conscious temples, vaulted roofs, deep ton'd
 Return the repercussive din, confus'd ;
 While o'er the neighbouring hills lone echo floats,
 And dies away, in feeble murmurs lost—
 Now hither ruin rolls his wasteful tide,
 Through all the assaulted town ; then back recoils :
 Now here, a towering edifice assail'd,
 Nods threatening o'er its shaken pediment ;
 Now there, quite from its low foundation shov'd,
 Careening, poising, thundering, down it comes,
 And smokes along the ground, in fragments dash'd ;
 Whole troops, incautious, urging on th' assault,
 Are crush'd to death, in gory rubbish whelm'd ;
 While backward waves the further distant crowd

Rolling immingl'd, heaps on heaps confus'd,
 O'erturn'd and trampled to the reeking earth;
 And deaf'ning heaven's ear with fearful cry:
 Thus spoil and havock rage incessant round
 From morn to dusky eve: till tir'd at length,
 And gorg'd with rapine, blood, and massacre,
 They cease: portending silence broods o'er all,
 Save where, at intervals, in night's dark shade,
 Deep mantling shrouded o'er, a hollow groan,
 Or wailing voice breaks feebly on the breeze,
 That murmurs forth the ruin'd portico;
 Awakening fancy's terrifying forms,
 Of shadowy ghosts and bloody goblins fierce.
 Short time suspense, when now devouring flames,
 By ruthless hands promiscuous hurl'd around,
 Burst from the wide saloon, or lattic'd wall;
 Mount crackling, roaring, up the sloping roofs;
 Thence, curling round the turret's blazing height,
 They stream aloft, and lash the vaulted sky.
 Wider and wider still, the fiery flood
 Its awful billows rolls amain, till all
 In discontinual conflagration wrapt,
 As one huge furnace glows with whitening blaze.
 The distant hills reflect the quivering light!
 Across the unrull'd bosom of the main
 A lengthen'd streak far glistens through the gloom;
 Dark clouds of smoke, slow wreathing, sail around;
 The whole horizon broad, and quench the stars.

Imperial Rome, thron'd on her seven hills,
 Hears, all aghast, the dismal storm approach;
 Nor scarce one feeble effort dares essay,
 With generous courage fir'd, in martial strife,
 To meet, with banner'd host, th' invading foe;
 And put to issue, on the dubious field,
 Th' unrivall'd palm of empire long her own.
 Degenerate sons of luxury and vice!
 By reputation's magic power upheld
 Too long! no more the wondering world shall crouch
 Beneath your potent name: your feeble hands
 No more oppression's iron sceptre wield:
 Broad Continents and bay-indenting seas
 No more shall own your universal sway.
 The long protracted day of vengeance comes,
 And on your guilty heads pours out the cup
 Of overflowing wrath, drain'd to the dregs;
 For slaughter'd millions due; for nations dragg'd
 In captive chains behind your chariot wheels,
 Swelling the pomp of some vain-glorious chief;
 Then down the gulph of dark oblivion hurl'd,
 To glut revenge, or dire ambition's rage.
 In vain you purchase peace, precarious peace!
 In vain the treasures of a plunder'd world;
 In vain you suppliant sue; nor ought avails
 The coward arm of vile assassins brib'd.
 Hordes following hordes swarm from *the northern hire*
 Of various name, Goths, Vandals, Ostrogoths,
 And Huns, fierce as the tempest's scowling front.
 Genserick and Attila, *scourge of God*,

Ride in the whirlwind, and direct its course,
 Right onward where yon shining portals rise
 In fair proportion, o'er the Tyber's banks,
 And the broad city, turret crown'd, up heaves
 Its huge dimensions from the subject plain ;
 In gloomy grandeur veil'd, propping the sky
 With bristling spires, thick rear'd, and gilded fanes,
 Glittering reflective to the morning ray.
 And now arriv'd, with sullen scorn erect,
 And port indignant, strides the ruthless son
 Of untam'd nature, nurs'd in forests wild ;
 Nor heeds the flood of glories beaming round
 From matchless art, and polish'd taste combin'd.
 The trophy'd front, the lengthen'd colonade ;
 The arch light springing, as the azure vault ;
 The solemn alcove's high embowering shade ;
 And all the splendid monuments of fame,
 By genius rear'd, to worth and valour due,
 To his untutor'd sense mean trifles seem.

[To be continued.]

THE HERMIT AND HIS DOG.

IN life's fair morn, I knew an aged sire,
 Who sad and lonely pass'd his joyless years ;
 Betray'd, heart-broken, from the world he ran,
 And shunn'd (O dire extreme !) the face of man ;
 Humbly he rear'd his hut within the wood,
 Hermit's his rest, a hermit's was his food.
 Nitch'd in some corner of the gelid cave,
 Where chilling drops the rugged rockstone lave,
 Hour after hour, the melancholy sage,
 Drop after drop, to reckon would engage
 The ling'ring day ; and, trickling as they fell,
 A tear went with them to the narrow well ;
 Then thus he moraliz'd as slow it past ;
 " This brings me nearer *Lucia* than the last ;
 " And thus, now streaming from the eye," said he,
 " Oh ! my lov'd child, will bring me nearer thee."
 When first he roam'd, his dog with anxious care
 His wand'rings watch'd, as emulous to share ;
 In vain the faithful brute was bid to go,
 In vain the sorrower sought a lonely woe.
 The Hermit paus'd, th' attendant dog was near,
 Slept at his feet, and caught the falling tear ;
 Up rose the Hermit, up the dog would rise,
 And ev'ry way to win a master tries.
 " Then be it so. Come, faithful fool," he said ;
 One pat encourag'd, and they sought the shade.
 An unfrequented thicket soon they found,
 And both repos'd upon the leafy ground ;
 Mellifluous murm'ring told the fountains nigh,
 Fountains, which well a Pilgrim's drink supply.
 And thence, by many a labyrinth it led,
 Where ev'ry tree bestow'd an ev'ning bed ;
 Skill'd in the chase, the faithful creature brought
 Whate'er at morn or moon-light course he caught ;